MISSION NEWS

A JOURNAL OF RELIGIOUS AND SOCIAL PROGRESS; WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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NOTES.

Owing to the absence of the Editor, it was necessary to omit the February number of MISSION NEWS and to postpone one week the publication of the March number. The April number will appear on the regular day, April 22nd. Intending contributors will kindly note this date and see that their articles are in the Editor's hands not later than April 14th.

The Rev. Enoch Bell and Mrs. Bell sailed from Kōbe, March 6th, by the German Mail S.S. *Princess Alice* on account of ill-health. During their few years residence in Japan they have shown marked adaptation to the work and have won the warm regard of many friends. It is hoped that they may speedily find the health they seek and in due time rejoin the Mission.

Miss Griswold of Maebashi took passage by the same steamer for a well-earned furlough.

The Kumi-ai Church in Yokohama began the current year as an independent church. It was organised about ten years ago and was for several years aided by our Mission; but later it was adopted by the Missionary Society of the Kumi-ai churches. Rather more than a year ago it dedicated a small but convenient church building to which a parsonage is attached. It is situated in Tobe Machi, on the high land called Noge Yama. The Pastor, Rev. Mr. Hirata, formerly associated with Pastor Miyagawa of Osaka, has worked indefatigably and may well take satisfaction in the growth of the church in numbers as well as in strength and influence. This prosperity is all the more worthy of note since it shows that the increased cost of living resulting from the war has not rendered the Christians less appreciative of their duties to the church.

* * * *

The Young Men's Christian Association has won a high place in the estimation of the leaders of opinion in Japan. The warmest words of praise have been bestowed upon its work by public men, some of them in the highest official circles. One of the leading financiers of Tōkyō recently gave *Yen* 2,500. in aid of its work.

Perhaps, the work for the soldiers in Manchuria has done more to win the sympathy of its non-Christian friends than any other single feature of the Association's work. The stations at Yingtow, Autung and Dalny have done most valuable service.

It will be remembered that shortly before Dr. Davis' left Japan on his present furlough, he published a pamphlet in English with the title, "The What and the Why of my Faith." This has been translated and was issued last autumn by the Keiseisha. It is entitled *Waga Shinkō no Riyu*. The price is fifteen *sen* per copy. By a strange oversight no notice of this publication was taken in the December number of MISSION NEWS.

* * * *

The great battle of Mukden for which the Japanese armies had been preparing all winter, resulted in a Russian loss of about 200,000 men besides over sixty guns and vast quantities of military stores. The number of Russian prisoners taken is by some placed as high as 60,000, but the time has not come for a final estimate. The *Japan Mail* calculates that the varied fighting which found its climax in the occupation of Mukden occupied about eighteen days. The struggle was substantially over on the ninth of March. The Japanese losses are estimated at less than 50,000.

* * * *

There has naturally been great rejoicing in Japan over this victory; but the marvel is that the good news has been taken so coolly. The increasing consciousness of strength manifests itself in healthy forms which confirm the opinion hitherto expressed in MISSION NEWS that it is accompanied by a new sense of responsibility which compels self-control.

* * * *

The statement is sometimes made that the Turanian race, to which the Japanese are usually assigned, while it undoubtedly possesses the ability to advance itself to a certain point, has never shown itself capable of persistent progress. The Chinese are looked upon by such critics as a typical Turanian people and their present condition is thought to be the normal result of their racial characteristics.

Without denying large influence to the racial element, may we not refuse to regard it as the decisive factor in the problem which the ultra conservatism of China presents? May we not reasonably contend that, if under external stimulus a new system of education were introduced, a system moulded under the influence of that conception of society which we derive from Christianity, there would result in that empire such a liberation of mind and such consciousness of opportunity on the part the really able men, whatever their social status, as would furnish continually moral stimulus adequate to overcome the present stagnation? Might we not expect as the effect of that stimulus such a flow of new blood into the upper and governing classes as would provide true national leadership?

* * * *

Whatever may be said of the democracy of China, there is there nothing approaching the equality of opportunity which is one of the marked features of the new life in Japan. The basal elements in that new life are: *liberation of mind* and *equality of opportunity*. In the ethical stimulus which these elements present we may see one of the most important,—as we think, the most important,—characteristic which discriminates the Japanese from other Turanian peoples.

* * * *

This ethical stimulus is sufficient, certainly if backed by religious faith, to overcome the tendency to monotony and decay which is otherwise too often exhibited, not by Turanians alone, but by all nations. The lack of this stimulus is the bane of the Russian social system and the destruction of her fleets and armies, while its presence is the very life of Japan.

* * * *

The departure of Dr. DeForest for Manchuria, of which he himself writes in another column, is a matter of great interest, not merely to our Mission but to all friends of the Young Men's Christian Association. The attentions paid him by the Prime Minister and others are a notable tribute to the work of the Association. We shall await his report with impatience.

Departure for Manchuria.

Last October when sailing from Yokohama to Kōbe to attend the *Sō Kwai*, Mr. R. S. Miller was on the same steamer on his way to visit the historic cities of China and at the same time to look into possible openings for wider Y. M. C. A. army work in Manchuria. He asked me whether it would be possible for me to visit the Y. M. C. A. centers, to which I replied that I was too old to think of it. After New Years that question repeatedly came to mind until I felt it a duty to settle it by offering to go if there were any need of such work as I could do. The Y. M. C. A. Committee voted to send me, and the Mission and Board cordially agreed to the plan.

So I went to Tōkyō (after having gone all through my field where I baptised nineteen persons) March 6th, and stayed there till the 10th. Our Minister kindly endorsed our plan by sending his cards of introduction when Mr. Miller took me to see General Terauchi, the Minister of War, and Count Katsura, the Premier. These gentlemen were very cordial and at once promised to render effective assistance. The Premier expressed the hope that I would see all that was possible of the condition of the soldiers, not only in the places where Y. M. C. A. work is started, but anywhere from Port Arthur to the battle line, and that I would mark the bad points as well as the good exactly as they are.

It happened to be the day when the exciting news from the Mukden battle was coming to the War Department, and the Minister said it was hard indeed to overcome the difficulties, but that the Russians on the Shaho had broken and were in full retreat. I met several Generals and Admirals, and received very warm words for my tract on *Sympathy of U.S. for Japan* from Admiral Viscount Ito who is the author of one of the letters of commendation in my tract. It was a great pleasure to meet the writer of that letter. We saw many trophies from the battle fields.

I also met Baron Matsudaira, Member of the House of Peers, and a commissioner to the St. Louis Exposition last year. As he was Governor of Sendai for over a decade and was one of the men who invited Dr. Neesima and me to Sendai, it was like old times to meet him once more.

I was provided with letters of introduction to all the commanding Generals in Manchuria save Kuropatkin, to the naval commanders at Port Arthur and Dalny, and to the transportation authorities from Osaka all through Manchuria. Our Minister also gave me letters to Marquis Oyama and General Kuroki. It was written in them all that I went as a Christian worker.

Unless the Y. M. C. A. work were already warmly endorsed by army officers, it would be impossible for any

one to get permission to go through Manchuria on such an errand. Mr. Miller's very thoughtful and enthusiastic way of putting me in connection with the distinguished gentlemen above mentioned was something totally unexpected so far as I was concerned. It introduces me to a new and very responsible work for which I feel myself quite incapable. But the warm words I have received from many in and out of our mission put new courage in my heart. I believe you will all follow this work with you prayers.

J. H. DeForest.

A View of Hyuga.

As member of the Outlook and Evangelistic Committee it was recently my privilege to obtain a first view of Kyūshū in general and of the interesting Province of Hyūga in particular; to enjoy the hospitality of Mr. and Mrs. Olds in their new home, and of Miss Gulick in her comfortable Japanese quarters; and to receive the hospitality and welcome of the various churches and chapels throughout the province, and to meet at every step the Clarks who, though absent now in body, are still working there most effectively in spirit.

Although this was a winter trip (from Jan. 12 to 26), to one who has been accustomed to plodding through the snows of Echigo at this season, the blooming plum trees, the bright sunshine, the green foliage of the immense forests that covered the interminable mountains, all seemed to belie the fact. But that Hyūga is far removed from Echigo in many respects, was freshly evidenced in many ways every day. The dearth of *jinrikisha* and the universal mode of stage-coach travel (with six packed into a coach where there was about room for three); the almost plaintive tone of voice, instead of the nasal; the almost unintelligible jargon of the common people, especially along the southern border near Satsuma; the conspicuous lack of Buddhist temples and Shinto shrines; the general use of wild-boar meat instead of fish, especially in the interior places; not to speak of the excellent national and provincial roads; the wild, rocky and magnificent scenery; the volcano Kirishima, beautiful in shape and fascinating in action; the great stretches of virgin forests with their wealth of timber and cheap firewood; and the all-the-year-round gardening and harvesting, with three crops a year often taken off the same ground.

The fact that Buddhism was for so long a time outlawed in this region, and even today has no great hold upon the people, would indicate that this was an exceptionally good field for planting Christianity, with hopes of fairly speedy and large returns. As a matter of fact, however, there seems to be no wider acceptance of the gospel here than in regions more distinctly, and even bigotedly, Buddhistic. Looked at from this standpoint, the present condition of Christianity in Hyūga presents some disappointing features. Looked at in the large, however, there is no cause for discouragement. In many a town and village and hamlet in the wide valleys, among the mountains, and along the seashore, are gathered companies of those who worship the Father in spirit and in truth, who "fear the Lord and speak often one to another" in Sunday service and mid-week prayer meeting, who have learned the Christian vocabulary and are teaching it to their children (as is evidenced by the flourishing Sunday Schools everywhere), and who are exerting a strong and positive and helpful spiritual influence upon the community.

Not counting the two days of travel required to reach this field from Matsuyama, the time actually spent in Hyuga was thirteen days, and the itinerary included Miyazaki, Kobayashi, Miyakonojō, and Obi, to the south; then back again to Miyazaki and north to Takanabe, Hososhima and Nobeoka.

The first half of the trip I made alone; the last half I had the company and good fellowship of Mr. Olds who, during his year and a half in the country has made excellent progress in the language, and is already able to hold up his end in ordinary conversation and *sodan*. There are a number of problems confronting the Station that need much wisdom in their solution; and while I believe the Station contains a sufficient quantity of that element to solve all its questions, still this field needs the sympathy of the whole Mission.

Without wishing to make any special comparisons where all the workers seemed so interested in their work, I was particularly impressed with the church activity at Miyazaki under Pastor Noguchi, at Obi under Mr. Takenouchi, and at Hososhima under Mr. Wataze; while in nearly all the places the large and enthusiastic Sunday Schools were bright signs of promise.

On the material side, and still looking through Echigo spectacles, I could not help marveling continually that in this great Province with its many rivers and fertile plains, rich in crops and fruits and game, with firewood abundant and cheap, and living comparatively easy under bright skies and moderate temperature, there should be such a sparse population; while Echigo, where the people are said to be bleached out whiter than most Japanese from living so constantly under the clouds, where the winters are long and vigorous, crops raised only by effort, fuel high, and living generally difficult, should teem with a population that places it in the front rank of all the provinces of Japan. With its 4,800 square miles it contains a population of 1,825,000, or 380 to the square mile, while Hyūga, with its 3,200 square miles has but 458,000, or 143 to the square mile, instead of the 1,220,000 which a like ratio with Echigo would produce. There may be reasons for such a state of affairs, but they do not appear on the surface. There is no doubt, however, that Hyūga with its great natural resources is destined in the future to play a more important role on the national stage than she has so far done; and the future will reveal the wisdom of this present pioneer work for Christ, in planting the gospel, and getting started a Christian community in these various centers that are bound to become eventually large and influential.

H. B. Newell.

Miyazaki Notes.

Among the events transpiring in this field since our last writing are to be mentioned first, the visit of the Outlook Committee's representative, Mr. Newell, whose experiences among us will be found described elsewhere in this issue. His two weeks' stay in Hyūga was a means of blessing, not only to all the churches he visited but even more especially to us who have the work in charge. It was my good fortune to accompany him only on part of the circuit of the field, but in those places where we visited together I can bear witness to the value of the work done in awakening new interest and in a clearer understanding of the several problems that have arisen here and there in our field. I only wish that we might have more frequent visits from representatives of the Committee. It is only in some such way as this that Mr. Clark's absence from the field can in part be made good.

A visit from another outsider has also been fruitful of much good we trust, namely, that of Mr. Ebina, who spent some five days in the field about the first of February. The churches had been awaiting his coming with great eagerness for months, so that even though he came sooner than was planned yet they were quite ready to welcome him with crowded meetings. Two days of his time were given to us in Miyazaki and during that interval he

spoke no less than seven times, addressing an aggregate of some 2,500 people. The largest audience was that at the meeting held at the Middle School building, where upwards of a thousand students and teachers representing the entire constituency of the Middle, Normal and Agricultural schools, listened for an hour and a half to a dissertation on the doctrine of Evolution as related to man's highest faculties. Mr. Ebina's method is not controversial but rather constructive and as bridge-building work making it possible for the gospel to get a hearing among the most cultured classes, it is work that is very valuable. Our greatest regret was that he could not give more time so as to visit all the churches of the field.

But while we may be able to endorse Mr. Ebina's work in the main yet we cannot wholly approve of all that he does. The case in point now is that he has come into our field and stolen the heart of our pastor away. We knew he has designs on him but we didn't suppose it would come to an issue so soon; but it has and Mr. Noguchi has definitely decided to leave us the first of July to take up a large and inviting work as Mr. Ebina's assistant in Tōkyō. We shall miss him the more keenly that he has proved himself a valuable worker, and also because, by his knowledge of the entire field he is in a position to render us personal help that is almost indispensable. By his going our work is left in somewhat dire straits. In one year's time the three men who know the field best, and, with the exception of Miss Gulick, the only one who know it at all well, have left us to do the best we can without them. We thought we should not be able get along without Mr. Clark for a year, but trusting to the experience, first of Mr. Shiraishi, until he left us, and then to Mr. Noguchi, at last now we find ourselves completely deserted by his projected leaving.

Other items worthy of mention are several other tours both by Miss Gulick and myself, during which various indications of progress have been apparent in one place or another. In the Miyakonojō church, for instance, on a recent Sunday six new members were received into fellowship, adding thus at once a hundred per cent. to the resident membership.

Two of our number being compelled to be absent for a time Miss Gulick will be left to man the field alone. We are earnestly hoping for the Clarks' return in the fall.

C. B. Olds.

Kyoto.

The one event that has overshadowed all others in Kyōto for several weeks past has been the leaving for America of Mr. and Mrs. Bell. It had been clear for some time that the change from Sapporo to Kyōto was not bringing the improvement in health that was hoped for and toward the last of January it was decided that the return to America ought not to be longer delayed. They sailed from Kōbe March fifth on the *Princess Alice*. Although Mr. and Mrs. Bell had been in Japan but a little over two years they had won a warm place in the esteem of the mission and will be greatly missed in their absence.

Preparations are being made for the celebration of the twientieth anniversary of the Rakuyō Church, which comes on the third of April, at which time their leader, Mr. Hachihama, will be ordained. The church has made steady gains since the coming of Mr. Hachihama over a year ago. At the last communion nineteen people were received into membership and an additional room has lately been added for the Sunday School.

In the other Kumiai churches in the city about twenty people were received at the last communion.

The Dōshisha graduation exercises are held on the thirtieth of this month.

About twenty-five boys and about forty girls will be graduated. This is the largest number ever graduated at the Girls' School at one time and is due to the change in courses whereby a *Kōtō* or Higher Grade has been established and the Girl's graduated earlier than before from the Academy Department.

The *Kyō Fukwai* has been actively engaged in making undershirts and drawer for the seldiers. The cloth is received from the government which pays fourteen *sen* per set for the making of the underclothing. Over one thousand sets have already been made and the money thus obtatned is being used for relief work among the soldier's families.

Mr. Allchin has begun a large singing class at the Heian Church, which meets every Wednesday evening, with attendants from all the Kumiai churches of the city. The course will consist of twelve lessons, Mr. Allchin coming each week from Osaka for this work. A largely attended Tin-whistle Class has also been started by Mr. Allchin and follows the Music Class.

M. D. Dunning.

Sapporo.

We are still much occupied in the effort to get good ministers for vacant pulpits.

Otaru, which we had hoped by this time to report as supplied, has again, and seriously been disappointed. A pastor, who had virtually promised to take up the work, at last found himself unable to come. And so we are still in search of the right man.

Mr. Shikata has left Urokawa. And that little church is without a shepherd. It is our hope to visit the Urokawa region, perhaps before this reaches the printer.

Still a third man is eager to leave his field as soon as a substitute can be found.

Experiences in search of ministers, and what we hear of other sections of the Empire seem to indicate that the supply of good *Kumiai* ministers is far below the demand. The work of training ministers for our churches and chapels ought to be pushed vigorously.

The six churches of Sapporo have of late been holding weekly preaching services at the barracks for the soldiers of the Seventh Division of the Army. There has been a cordial welcome and an attentive listening. The meetings are still continued. The ladies of the churches both of Sapporo and of Asahigawa are doing a good deal of visitation from house to house and in the hospitals, among the bereaved families and the sick and wound men.

Geo. M. Rowland.

Tsuyama.

Progress along all lines has been constant and encouraging during the winter. Attendance at all the meetings has been gradually increasing. The mark for Sunday School attendance was set at 100 by Christmas in the fall and just the previous Sunday it reached 101. The numbers have been increasing ever since and now average, for children, 130; with teachers and Adult Bible Class added, the total is 160.

The Woman's Society has hitherto been one of the most discouraging features of the work here, but now, after many vicissitudes, it is in a flourishing condition and exerting a widening influence in the non-Christian homes. At a recent meeting a prominent lawyer, until recently connected with the court here, gave an address setting forth what women ought to know of the law and it's processes for practical purposes.

The membership has reached the unprecedented figure of 56.

The Y. M. C. A. connected with the church has been carrying on during the winter an interesting and successful

evangelistic work at the extreme eastern edge of the city, the section known as the Gyokurin.

Preaching services of a popular nature, designed to reach the masses, preceded by a children's meeting, have been held weekly. In spite of the extreme cold the attendance has been quite large and much good has been done. The work has been carried on at a minimum of expense, the place for the meetings being rented by the evening, so that the total expense for six months has been less than six *yen*. The prime mover in this work has been a man by the name of Edamoto Seikichi, a guard in the jail here, who is animated with a most earnest evangelistic spirit. He is about resigning his position at the jail, his Christian principles being objected to, in order to engage in more direct evangelistic work, engaging as Bible seller under the Bible Society at Kōbe. He starts at it with the ambition to put a Testament, or portion thereof, in every home in this province of Mimasaka inside of three or four years.

A Bible seller from Osaka, a member of Naniwa Church, spent a few days in Tsuyama last month and in that time sold about 120 copies, which serves to encourage Mr. Edamoto as he takes up this new work. The first of March a series of temperance meetings, afternoon and evening for two days, was held, which resulted in much good.

For several year there has been in Tsuyama a Branch of the Okayama-ken Temperance Society, Mr. Tateishi, deacon of the church, being President of both, but last year it had fallen into a comatose condition. At the solicitation of the President of the Society, Mr. Miyama Kanichi, Vice-President of the National Society, consented to visit this place on his way back from Yamaguchi.

The meetings were well attended, beyond expectation, and interest in temperance was revived and reorganisation on a more active basis is to be effected next week. Mr. Miyama, with his experience gained in work in America and Hawaii, is a most interesting speaker and forcible withal.

The immediate practical outcome of the meetings is that ten or more were led to the decision to give up the use of *sake* and will join the Society.

The advent of the new pastor, Mr. I. Sakai, at Ochiai Church, rendered the presence there of Mr. J. Kamiya no longer necessary, he having supplied in some measure the lack of a pastor, when Mr. Morito, pastor of the two churches, was with the Tsuyama one. He was therefore asked to come over to Tsuyama to assist at the time of the special meetings in November, and has been here ever since engaged in private Bible instruction of inquirers at different homes.

The pastor has a list of about 120 names of persons, who, as a result of the various meetings, have expressed a desire to know more of the Christian religion and they are being worked for in various ways.

Counting the Bible classes of all the workers, there are seventeen during the week in different places in the city, though of course in many cases the number of attendants is small. We fell that this work is full of great promise for the future.

S. S. WHITE.

Kobe College Notes.

On Thursday, January 26th the College observed the Day of Prayer as usual. Two decisions for Christ had already been reported that week, and, although we know of only one definite decision made on the day itself, the increased earnestness of Christians, and of those who were considering the subject, made it evident that the day was not wasted. In the forenoon chapel service, in which the Bible School and the Kindergarten Training Class united with us, Pastor Hori of the Methodist

church was the speaker. Several of our alumnae were also present, and we rejoiced in their interest and co-operation. In the afternoon meeting, which was more informal, Pastor Harada and others spoke, and most of the Kōbe pastors, as in former years, gave us the day and helped in the general meetings and in the class question meetings which followed. The weather interfered with the walks and personal talks in groups of three or four, which the girls always prize, but personal work was not lacking on the part of teachers or pupils. One very pleasant and impressive feature of the Chapel service was the singing of several anthems in English by one of Miss Torrey's classes. The meaning was given in Japanese before each selection, and even those who could not understand the words as they were sung felt the inspiration. Miss Torrey has been asked to have the anthems given at the C. E. Convention, and has consented to do so.

On the eleventh of February the national holiday was utilized for an entertainment in behalf of the families of the soldiers. The Cantata of Evangeline was given under the auspices of the College Literary Society by fifteen singers and readers, most of whom were members of the society. Tickets were sold at thirty *sen* each, and the amount realised clear of expenses was a trifle more than fifty *yen*. If there had not been fear of over crowding the chapel a larger number of tickets would have been sold.

Another incident illustrating the excellent work Miss Torrey is doing in music may be mentioned here. This was a musical hour given in honor of Mr. and Mrs. Bell, just before their much regretted departure. It consisted of a tambourine drill given by the younger girls, followed by several selections on the piano and organ and a small symphony. The work of the students, the bright sketches given by the teacher of the composers from whose works the selections were taken, and the singing of Mr. Bell were thoroughly appreciated by the small but select audience favored with invitations.

Mrs. Tsuda, a former matron of the school, who was called away some years ago by family duties, has found it practicable to return, and we find it very satisfactory to have once more a "house mother" for the girls. Mrs. Tsuda is a graduate of the Bible School, and older sister of Mrs. Ibuka, whom we so valued as a teacher.

Much to our regret, Mr. Aoki has had a nervous break down, perhaps hastened by the death of his mother, and has been obliged to give up, at least for the present, his work in the school.

S. A. Searle.

Nagasaki.

Nagasaki, although it might justly be called the birth-place of new Japan, has proved less responsive to the body of influences which have been brought to bear upon the nation, than many of the interior cities and towns. Within a few years, however, the population has fully doubled and as a result the conservative feeling, which has hitherto characterised the town, is being gradually overcome by the strong current of a new life.

While the foreign trade is relatively small, and shows no signs of speedy growth, the domestic trade is considerable. The chief causes of the rapid increase of population, so far as superficial observation reveals them, would seem to be the prosperity of the shipyard of the Mitsu Bishi Company, and the fact that Nagasaki has become the chief coaling station in the Far East; some vessels, notably the United States monthly line of transports from the Philippines, entering the port for the sole purpose of coaling.

The shipbuilding works of the Mitsu Bishi Company have three large dry docks, one af them, opened this spring,

of sufficient size to receive the largest steamers afloat; besides several slips for the reception of ships of small tonnage. The company is just now finishing a steamer of about 7,000 tons burthen for the American line of the Japanese Mail Steamship Company.

The port of Mōji, opposite Shimonoseki, would be the natural coaling station but for the rapid current running through the straits, which causes so much inconvenience to the larger vessels that all the great mail lines prefer going somewhat out their way to avail themselves of the quiet waters of the land-locked harbour of Nagasaki.

Looked at from a missionary point of view, this increase of population is a matter of prime importance, for it is the universal experience, in Japan certainly, that converts to Christianity are gathered much more readily in the growing towns. They are found for the most part among the new comers, who feel far less strongly than the old residents the deterrent influences of family ties.

The Roman Catholic Mission, reopened in 1859, found, as is well known, large remains of the fruit of the work of Xavier and his associates and successors. The missionaries easily connected themselves with the Japanese Christians and built upon the old foundations. Many villages are substantially Christian, and the Roman Catholic churches in and about Nagasaki are will attended; still the work does not grow as rapidly as might be expected, owing it is thought to the strong prejudice against Christianity, which, especially in southwestern Japan, has for well nigh three centuries been sedulously fostered.

Protestant Christianity has been represented in Nagasaki by the Mission of the Reformed (Dutch) Church of America, since 1859, by the Church of England since 1869, and the American Methodists (North) since 1873. The American Baptists have started work more recently. All these have suffered from the same prejudice which has retarded the work of the Roman Catholics. The Reformed Church and the Methodists have maintained schools, both for boys and girls, and these schools have prospered. The Methodists have one self-supporting church, besides another which is partially self-supporting. The Reformed Church has a congregation approaching self-support. Both missions have stations and outstations scattered through the island of Kyūshū.

Although the American Board has had no work in Nagasaki, the Kumi-ai Missionary Society, a few years ago gathered a congregation, the nucleus of which was found in a number of Christians, members of Kumi-ai churches in various parts of Japan, whom the exigences of government service or of private business had drawn to Nagasaki.

During a recent visit, the writer had the opportunity of meeting these Kumi-ai Christians and sharing in their worship. To his surprise and pleasure he found several whom he had known years ago in Kyōtō and Tōkyō. It was an interesting company. All seemed full of hope, and to be united in their efforts to co-operate with their pastor in building up a strong and aggressive church.

The great problem with them, as with most churches in the rapidly growing towns, is how to provide a suitable church building. Land is expensive and rents are high. So far, they have held their services in a rented building, well fitted for the purpose, and in a good location; but the high rent has been a burden, and the uncertainty of tenure has become a source of perplexity. If once a substantial church building could be secured, the church would become completely independent, and would find a wide field for its activities.

However, this is a large "if" for *yen* 6,000 which stand between them and a church building would probably

prove as difficult to secure as $20,000 would be in the case of a similar church in the United States—perhaps more so, for in Japanese churches the proportion of students and other young people is usually much larger than in American churches. Still, all seem confident of success; and granting the stimulus resulting from a little financial help and sympathy from their sister churches, no doubt their confidence will be justified. Certainly this church is one of the most promising among the many enterprises undertaken by the Japanese Missionary Society, and illustrates the wisdom displayed by its managers in the selection of the churches to be aided from its treasury.

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